

October 12, 1971

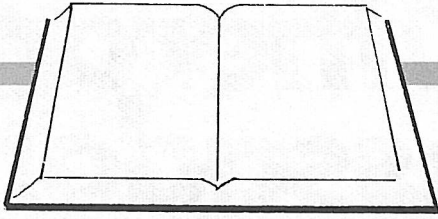
The Lutheran Ambassador



THE TOILS OF AUTUMN

The smell of burning leaves lingers in the air. A man and his granddaughter rake their lawn, a job that seems never ending.

RELIGIOUS NEWS SERVICE PHOTO



According to the Word

THE GLORY OF GOD'S CHURCH

"His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God" (Psalm 87: 1-3).

As we once more observe the significance of the Lutheran Reformation, we cannot help but realize that this event wrote into history a set of values that would leave its mark for hundreds of years. Jerusalem stood in a bowl of mountains, from which eminence the city dominated the world. The temple in all its glory stood within the innermost of the three immense walls which surrounded Jerusalem at that time.

The Reformation reactivated and turned people's attention once again to the study of God's infallible Word as it gives us the opportunity for insight into the glory of the Church as a strength for God's people. Into such surroundings of awe and beauty, symbolizing strength and endurance, God directs man to build His city and His church—the symbol of His love and mercy. God himself laid this cornerstone. In I Cor. 10:4, Paul says, "That Rock was Christ." The Gospel, which the disciples were now being called upon to preach, was not that which was hidden but clearly

in view, and they were to proclaim it from the house-tops.

Luther's call for the church to be God's Church was the motivating force in the Reformation. God was his Authority. The Bible is God speaking to man. What he knew in the secret of his heart and mind must be shouted from house-tops. The church must be God's church, not a captive church. She is Christ's body, in which every penitent knows there is no condemnation in Christ. Men must see in Christ the eternal love God had promised to Abraham and his seed forever.

What are the Church's distinctive features? For Luther and his successors, the Church, in the proper sense of the term, is the communion of saints. This body is the total of those called by the Holy Spirit through the Gospel and sanctified and incorporated into Christ by faith. The presence of the invisible Church among us is perceived through the preaching of the Word and the administration of the sacraments according to Christ's institution. Luther says the Law accuses and terrifies wayward consciences. The Gospel assures us that we dwell happily and securely with Christ because He has once and for all abrogated the law. Administered according to Christ's wish and will, the sacraments are the vehicles

by which God's gift of grace becomes man's possession.

The city's great portals of protection, "the gates of Zion," describe in a picturesque way the greatness of the Lord's love for His Church. Scripture gives us great examples of families in worship, and as we commemorate the Reformation we have a great need to come back, in sincerity, to our strength and eternal hope which can be found in Christ. There is so much evidence that we have strayed from our "Gates of Zion," that we should marshal our forces back to this "Rock," which is Jesus Christ. "This stone is Christ" (I Peter 2:6-8). This will be the cornerstone of God's eternal home for His people. God has revealed His love for us through His Son, Jesus Christ. The Gospel we are called upon to preach must be proclaimed from the house-tops.

"Glorious things are spoken of thee, O city of God." These glories are not the outward symbols of greatness. Everything that is and happens has its origin in God, is set in motion by God, and serves God's ultimate purpose—the glory of God. May "To God alone be glory" sound forth from our mouths when in the life to come the entire counsel of God is unfolded before our eyes.

Reuben Wee

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RECOLLECTIONS OF A TRIP TO NEW YORK CITY

by Raynard Huglen, Editor, The Lutheran Ambassador

It was with mixed feelings that I carried my luggage the two blocks from my hotel on 34th and Broadway to Penn Central Station to catch the Metroliner to Washington, D.C. A five-day visit had re-inforced my conviction that New York is a fascinating place. In those few days I had walked many miles and travelled a hundred more by subway and bus on Manhattan and in the Bronx, Queens and Brooklyn. Much had been seen and a great deal more remained untouched, but in my own mind I felt that I had made the effort humanly possible to see this great city.

Feelings were mixed because there was the anticipation which always comes when one is going back home, even though stops in Washington and Philadelphia lay between. New York is great and exciting but the midlands of America are my home and long exposure to the prairies, such as I have had, leaves an unerasable influence on the mind and spirit.

The night before I had attended the service at Calvary Baptist Church in the heart of Manhattan, on West 57th. I had wanted to go there because I had been impressed with the minister, Dr. Stephen Olford, when he addressed the Congress on Evangelism in Minneapolis two years ago.

What an inspiration it was to find several hundred people, black and white, gathered in this church abutting the sidewalk, on a Sunday evening. The service was simple and deeply evangelical. The minister of music sang "I Am Amazed" and "Precious Lord, Take My Hand." The choir rendered "When I Survey the Wondrous Cross."

Dr. Olford, I learned, was in the pulpit that day for only the second time since an enforced lay-off of seven and one-half months due to illness. His text was Deuteronomy 33:27 and his theme "The Everlasting Arms."

He said that in the dark days of his illness he had come to a new appreciation of the everlasting arms of God. He described them as being arms of eternity, of security and of ability. The security, he said, can be found also in the testings of emptiness, loneliness and homelessness. Dr. Olford preached a little longer than he might have, but he must certainly be one of the greatest evangelical preachers of our time, stimulating to the learned and simple enough for the uneducated.

After the service was over I walked back to the hotel, a distance of some 25 blocks, mostly along Fifth Avenue. The evening was pleasant and the sidewalks comparatively empty. At 53rd Street I went into St. Thomas Episcopal Church and three blocks down and across the avenue, into St. Patrick's Roman Catholic Cathedral. Both are tremendously beautiful and the latter was the scene of the funeral for Robert Kennedy.

Within a block of my hotel a man approached me and asked if I would buy a ring from him. I said I wasn't interested and walked on, wondering where he had gotten it and what his needs were that he had to try to unload it on a Sunday night.

And in my memories that Monday morning as the train would soon slip out of the city by means of the rail tunnel under the Hudson River, were thoughts of the service I had attended on Sunday morning at Church of the Abiding Presence in the Bronx. It is the church organized by the Lutheran Free Church through the ministry of Rev. Iver Sonnack, not so long before the merger. I called the church in the morning to ascertain the time of service and then took the subway to within about three blocks of the church which is on Fteley Avenue.

I was one of two white persons in attendance, the other being a man in the choir. The rest were blacks.

When Mr. Homer Alexander, chairman of the congregation, which is at present without a pastor, gave the announcements, he also welcomed the visitors. He mentioned that a person from North or South Dakota had called that morning and intended to be present. I spoke up and said that I was the one from South Dakota. "You can probably tell that," I added and the people laughed.

I found a very friendly welcome in this church. Nowhere have I been better received. The fact that the Order of Service No. 2 was used also made me feel much at home. Many Association churches use the same. A Negro Presbyterian minister, a Rev. George, preached the sermon, using Esther 4:13, 14 as his text. Referring to Esther as an instrument for God at a particular time in history, he talked about "instruments for God," declaring that all Christians are to do God's work in the world. It was a very fine message and a challenge to my soul.

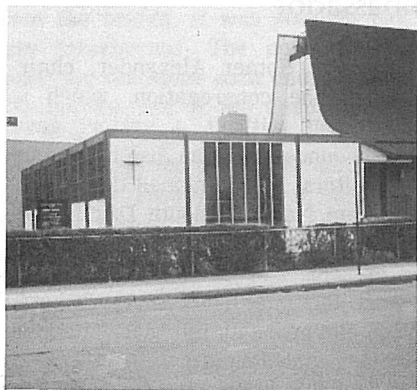
Talk about lay participation! Church of the Abiding Presence has been vacant since Pastor Harry Fullilove left a little over a year ago, but the people are carrying on in a good way. One man announced the opening hymn, another led the altar service, still another read the Epistle Lesson. Mr. Alexander gave the announcements and a lady read a letter from a missionary.

Mr. Alexander attended the LFC annual conference in Minot, N. Dak., in 1959 and Mr. Nathan Halsey was at the one in Minneapolis in 1961.

Mr. Halsey told me that the congregation has not grown as it was hoped when the beautiful new sanctuary was added to the first unit a year or two ago. The influx of some Spanish-speaking people into the community may be one reason.

This congregation is not large and also for that reason was feeling very deeply a tragedy which had occurred

during the week. The custodian of the church had been shot down in broad daylight on one of the busy business streets of the Bronx. It was one of those killings without rhyme or reason. His funeral had been held on Friday.



Church of the Abiding Presence. The new sanctuary is at the right.

Leaving Church of the Abiding Presence I went over to a Chinese cafe on Westchester Avenue and had a meal of beef chop suey and wonton soup before catching a subway to Grand Central Station, Times Square and finally 116th Street from which I walked to the apartment on Riverside Drive, near Grant's Tomb, where my niece Ione and her husband Mark Hanson live. Ione is attending Hunter College and Mark is in his third year at Union Theological Seminary. Julie Gudmestad Thompson and her husband Chuck were there when I came. Ione prepared a delicious chicken dinner, my only "meat and potatoes" meal in New York, which we ate after a little walk in the area.

New York, vast, crowded, hurrying. City of loneliness and lostness. Scene of nearly every vice and aberration known to man. City of commerce and trade. A jungle of concrete and brick and glass. But here and there, like everywhere else in America, God's people are to be found. In a way the odds they face seem greater than in many another place, but how grateful we should be that they are there, being "instruments of God," as the Rev. George described it.

New York was not my field, in a direct sense, and yet in leaving it on that September Monday morning I was carrying a new burden for it and for those whose lot does lie directly there.

In the next several issues of the **Ambassador** I want to report on what it was like to be in this great city and what I learned about some of the evangelical outreach which is going on.

(To be continued)

BOOK REVIEWS FROM THE BIBLE BOOK NOOK

Russia's Doom by Theodore H. Epp
Price .20 (booklet)
Reviewed by Rev. Gerald F. Mundfrom

The power of Communism in Russia and other Communistic countries is truly a threat to the world today. The author does show us in this little booklet that God has a plan in which He will deal with this great evil force in His own way and in His own particular time. He points to Scripture in answering the question, "What will happen to Russia?"

What a comfort this is to the Christian. It is well to read this little book in order to be reassured that God is still on the throne, that He is all-powerful, and that evil will be put down.

Conscience by O. Hallesby
Price \$2.50 (hard cover)
Reviewed by Mrs. Rueben Gunderson

All men have a conscience which tells us what we are and what we should be. At the judgment bar of conscience it is the accused person himself who passes judgment. Luther said, "My conscience is bound in the Word of God, it is unsafe to act against my conscience." Conscience has been called the voice of God. Spiritual awakening is the awakening of the conscience. God performs the miracle of awakening within us without our permission to do so. Through the Word and a conscience which has been made sensitive by a spiritual awakening, man begins to see what he needs is repentance and entirely new life. There are several ways to deaden one's conscience, namely let intoxicating liquor control the life, drugs, work in excess, deception. Hardening of the heart leads to death of the con-

science and it is no longer possible to awaken such a person. Conscience is therefore the irreplaceable thing in a human life. Our conscience needs to be heeded and kept pure.

Jesus the Revolutionary by H. S. Vigeveno
Price .95 (paperback)
Reviewed by Mrs. Delbert Jones

This book begins by offering us the challenge to look at ourselves. Are we trying to save our lives with worldly things? We only lose them. Only God who created us can fulfill our deepest needs. We look at Jesus through God's Word. He is not a weak person, but the unconquerable Jesus, Who endured opposition but came forth triumphant. Who challenges us to "Follow Me" and invites us to enter His kingdom. Christ knew the source of power and spent hours in prayer. His disciples knew where this power came from and so asked Jesus to teach them to pray.

This book shows us a Jesus who is man, but also the Son of God, Who died for sinners, who was buried and rose from the grave, Who ascended into heaven but left a compelling message for us, "Go tell others." Jesus has all power in heaven and earth. The need is great. We are His disciples. We who have taken His name are identified with Him. Therefore, we must share Him with others.

PERSONALITIES

Rev. Karl I. Stendal has resigned as pastor of the Pukwana, S. Dak., Lutheran Parish (Pukwana and St. Olaf) and has accepted the call to serve Redeemer Lutheran Church, Ontonagon, Mich., where he has now taken up the work. The Pukwana parish is taking steps to secure a new pastor.

Dr. Mark Seyer, formerly of La Crescenta, Calif., has accepted the call to serve Olivet Lutheran Church, Spokane, Wash., and is residing at 10414 Whitworth Drive, Spokane.

Rev. John DeBoer is serving Trinity Lutheran Church, Boscobel, Wis., temporarily. His address is 1201 Park Street.

Though I speak with the tongues of scholarship and though I use approved methods of education, and fail to win my pupils to Christ, I become as a cloud of mist in an open sea, as the moan of the wind in a Syrian desert.

And though I have the best teaching skill and understand all mysteries of religious psychology, and though I have all Biblical knowledge, and lose not myself in the task of winning others to Christ, I become as a vapor on a warm summer morning.

And though I read all Sunday School literature and attend Sunday School conventions, and institutions and summer schools, and yet am satisfied with less than winning to Christ and establishing my pupils in Christian character and service it profits nothing.

The soul-winning teacher, the character building teacher, suffereth long and is kind; he envieth not others who are free from the teaching task; he vaunteth not himself, is not puffed up with intellectual pride.

Such a teacher doth not behave unseemingly between Sundays, seeketh not his own comfort, is not easily provoked. Beareth all things, hopeth all things.

And now abideth knowledge, methods, evangelism, these three, but the greatest of these is EVANGELISM.

—Selected

Great power and natural gifts do not bring privileges to their possessor, so much as they bring duties.

In this world, it is not what we take up, but what we give up, that makes us rich.

They are not reformers who simply abhor evil. Such men become in the end abhorrent themselves.

Henry Ward Beecher

I took his hand

FROM PROFANITY TO PRAISE

A young man, a few years beyond thirty, complained to me the other day that his life was so lonely. "So lonely I could almost weep," he said. "I cannot find any Christian fellowship here; only worldly men on every hand, and how they do curse and swear!"

It was ironical that he, who according to his own testimony used to curse worse than anyone, should have to lie there and listen to so much of the same thing.

"I could walk several city blocks and swear continuously and so fiercely that it seemed like lightning and thunder," he said.

Even at that time, while he was living this way, he read his Bible. "My wife told me once to throw my Bible away because it didn't do anything to me anyway. Yes, she even told me once that I was so vile that she thought neither God nor Satan would want me. I was bad, that is sure."

Nevertheless he had continued his Bible-reading and also his cursing for some time after he came to the hospital. "Although my vile habits bothered me a lot after I came here," he explained, "I couldn't seem to give them up."

"Were you beginning to feel the power of the Word?" I asked.

"No, I can't say that. But there were two young men from a mission downtown who came and visited me; we got into discussions quite often. Sometimes I became so angry with them that I asked them to go, but don't you suppose they came back again? They continued this a whole year, talking to me about many things and pointing out certain chapters and Psalms in the Bible for me to read. I read them all right, but I thought

it was all rather tiresome. Yet, I couldn't let them alone either. Then gradually—yes, I must say gradually—I began to see things differently. I saw my sin—and oh, how abominable! But I also saw Jesus and realized that in Him I have forgiveness of sins and eternal life. You can imagine how happy I became! And best of all, I received power to quit all my sinful habits. Now I am not even afraid of dying. I am ready to go any time."

It is a miracle that he is still living, say his doctors. Yes, it is a miracle of grace, too, that he is living—in his environment.

Wm. Hagen

I HAVE NEVER WALKED ALONE

I, too, have walked the valley through,
But I have never walked alone;
I could not have found the path there
Amidst the bramble and the stone.
But there is One who walks beside,
Nail-scarred feet patient with my pace;
How can I stumble in the dark
When I gaze upon His face?
With a love like His to hold me
Why should I cower in mortal fear?
Should not the joy of praising Him
Above be mingled with each tear?
There is beauty in the way
That the bright hills can never know;
My Shepherd never walks as close
As He does on the rocks below.
By myself naught but despairing;
The strength is not my own.
I, too, have walked the valley through,
But I have never walked alone.


Marlene Moline
Lansing, Iowa



FUNDAMENTAL PRINCIPLES

(GUIDING PRINCIPLES OF THE ASSOCIATION OF FREE LUTHERAN CONGREGATIONS)

1. According to the Word of God, the congregation is the right form of the Kingdom of God on earth.
2. The congregation consists of believers who, by using the means of grace and the spiritual gifts as directed by the Word of God, seek salvation and eternal blessedness for themselves and for their fellow men.
3. According to the New Testament, the congregation needs an external organization with membership roll, election of officers, stated times and places for its gatherings, and other similar provisions.
4. Members of the organized congregation are not, in every instance believers, and such members often derive false hope from their external connection with the congregation. It is therefore the sacred obligation of the congregation to purify itself by the quickening preaching of the Word of God, by earnest admonition and exhortation, and by expelling the openly sinful and perverse.
5. The congregation directs its own affairs, subject to the authority of the Word and the Spirit of God, and acknowledges no other ecclesiastical authority or government above itself.
6. A free congregation esteems and cherishes all the spiritual gifts which the Lord gives for its edification, and seeks to stimulate and encourage their use.
7. A free congregation gladly accepts the mutual assistance which the congregations can give one another in the work for the advancement of the Kingdom of God.
8. Such assistance consists partly in the mutual sharings of spiritual gifts among congregations through conferences, exchange visits, lay activities, etc., whereby congregations are mutually edified, and partly in the voluntary and Spirit-prompted cooperation of congregations for the accomplishing of such tasks as exceed the ability of the individual congregation.
9. Among such tasks may be mentioned specifically the training of pastors, distribution of Bibles and other Christian literature, home missions, foreign missions, Jewish missions, deaconess homes, children's homes, and other works of mercy.
10. Free congregations have no right to demand that other congregations shall submit to their opinion, will, judgment, or decision; therefore, domination by a majority of congregations over a minority is to be rejected.
11. Agencies found desirable for conducting the joint activities of congregations, such as conferences, committees, officers, etc., cannot in a Lutheran Free Church, impose any obligations or restrictions, exert any compulsions, or lay any burden upon the individual congregation, but have the right only to make recommendations to, and requests of, congregations and individuals.
12. Every free congregation, as well as every individual believer, is constrained by the Spirit of God and by the privileges of Christian love to do good and to work for the salvation of souls and the quickening of spiritual life, as far as its abilities and power permit. Such free spiritual activity is limited neither by parish nor by synodical bounds.



WOMEN for Christ

STEWARDSHIP

by Mrs. Irvin Hodnefield
Radcliffe, Iowa

In being a good steward the first requirement is that our whole life and all that we have be truly dedicated to Jesus Christ. If we have accepted Christ into our hearts and lives our talents, wealth and time will all be in His hands. As we look at the meaning of talent, it is a natural ability or power given to us. Let us use it to honor and glorify His name! In Exodus 4:2, the question is asked, "What is that in thine hand?" Have you ever considered yourself a teacher? The most precious gift the Lord has given to us is children. It is the parents' responsibility to bring the children up in the nurture and admonition of the Lord (Ephesians 6:4b). We are also teachers to our neighbors and their children as well as all who darken our doorway. To what places do we take our children? Are we really concerned that they receive spiritual food? Do we make every effort to take them to all church services, including evening services and special evangelistic meetings? Oh, how we need to encourage our children and then to live in our own homes as true believers in Christ. We need to come boldly to the throne of grace to receive cleansing and renewing. Only the Lord can do that. Praise His Holy Name!

Talent we feel we do not have. Again I ask, "What is that in THINE hand?" The Lord gives to each one differently and we are not expected to have the talent of our neighbor. We are expected to use what is in our hands and not reach out

for something someone else is to do. Let us be faithful in the little things. If we are hands we are not to do the work of feet. Use your talents, be it your hands, tongue or feet, lest they be taken away and given to another.

The dictionary defines time as a precise instant, minute, hour, day or year or a suitable or proper moment. In these days especially, when we are so busy about so many things, we must take time for Bible reading and prayer to find out each day what the Lord would have us do, or we will be running to and fro and out of fellowship with Him. We need to be good stewards of time. "This is the day the Lord hath made, we will rejoice and be glad in it" (Psalm 118:24). We have today, yesterday is gone, tomorrow with its doubts and fears we leave in His hands, but "Today hear his voice" and how shall we escape if we do not take time to even seek His will? We need to ask Him to become our personal Savior, then seek His guidance and follow His way. Let us not harden our hearts to spiritual truths. James 2:16, 17: "Do not err, my beloved brethren—every good and every perfect gift is from above." This includes each day we live here on this earth. Use it—don't waste it.

GOD'S MINUTE

I have only just a minute,
Only sixty seconds in it,
Forced upon me, can't refuse it,
Didn't seek it,
Didn't choose it,
But it's up to me to use it,
I must suffer if I lose it,

Give account if I abuse it,
Just a tiny little minute—
But eternity is in it.

We have also been blessed with wealth and property. A steward is an administrator of finances and property for another. To whom does your wealth and property belong? If we have committed all to Him we are to be efficient administrators of what is already His. A steward manages accounts. We are managers of whatever He has given us. It is demanded of any manager that he can be trusted, required that he be found trustworthy. To whom much is given, much is required. Wealth is measured by what we are, not by what we have.

May we then be good stewards of all that we possess. Some day when we are called to leave all our earthly possessions, let us be ready to inherit what has been prepared for us.

"Some build their hopes on the ever drifting sand,

Some on their fame or their treasure or their land:

My hope is built on the Rock that ever stands,

Jesus, the Rock of Ages."

—T. C. O'Kane

ONTONAGON CHURCH HOSTED WMF CONVENTION

The second annual meeting of the Wisconsin-Upper Michigan Women's Missionary Federation was held at Redeemer Lutheran Church, Ontonagon, Mich., on September 18, 1971.

Registration began at 9:00 a.m., after which the meeting was opened with singing "Footprints of Jesus." Mrs. Kenneth Pentti brought the devotions and prayer for the morning session.

Mrs. Norman Lindrus, vice-president of the host congregation, extended the welcome and turned the meeting over to Mrs. Henry Peterson, president of the district WMF, who said the most urgent need of today is to continue in God's Word in order to be prepared for His coming, and also quoted John 4:35, which was the theme of our rally. The hymn "When He Cometh" was sung and Mrs. Peterson presided over the business meeting. Mrs. Oja, president of Hope Lutheran Church, volunteered to or-

(Continued on page 10)



NEWS of the Churches

NEWS FROM TIOGA, NORTH DAKOTA

Mr. Rodger D. Olson, choral director at the Tioga High School, has accepted the position of part-time lay assistant for the Tioga Lutheran Parish, where he has been serving during the summer months. His duties will include assisting the pastor, Rev. Robert Lee, in the areas of preaching and teaching, as well as special responsibilities in music and youth activities. The Olsons have already moved into the parish's second parsonage at 221 North Main Street, Tioga.

The youth of the parish sponsored a Christian Literature Booth at the annual Tioga Farm Festival, September 10-12, with the help of Rev. Mundfrom from Grafton, who supplied the books and gift items. Plans are now being made to continue a "book nook" in the Zion Church, under the sponsorship of the Sunday School.

Four fellowship groups throughout the parish are beginning a study on "personal witnessing" this fall. Two of the groups meet regularly in the homes, and a third meets at the church in town. A fourth group, which was begun originally for young mothers, with baby-sitting service provided, meets on Wednesday mornings in the church, with the nursery being put to good use.

CRADLE ROLL PARTY HELD AT SPICER

A special Cradle Roll party was held on August 19 at the Green Lake Lutheran Church, Spicer, Minn., Rev. Leslie Galland, pastor. Special music was given by James Galland and

Jeanette and Jenell Stulen. Mrs. LeRoy Flickinger led the program as Cradle Roll secretary. Mrs. Leonard Giesler gave a short meditation on "Train Up a Child." The honored children were seated at a special table during refreshments.

—Corr.



RALLY DAY HELD AT GREEN LAKE LUTHERAN

"Temptation" was the topic Miss Judith Wold spoke on at the Rally Sunday of Green Lake Lutheran Church, Spicer, Minn., on August 29. September 5 was Promotion Sunday

for the Sunday School. Seven boys and girls received an award for 12 months perfect attendance and 31 children received awards for missing only four Sundays or less. Special music was presented each Sunday by children of the Sunday School. The theme verse was "Thy word have I hid in my heart that I might not sin against Thee" (Psalm 119:11).

—Corr.



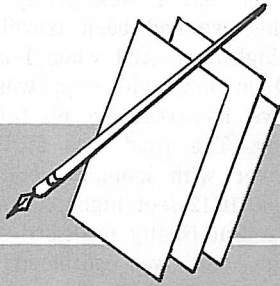
MINNESOTA CHURCHES SPONSOR RADIO PROGRAM

A radio program "The Lutheran Ambassador" has been inaugurated on KWLM, Willmar, Minnesota. It is heard on Sunday afternoons at 3 o'clock.

Green Lake Lutheran, Spicer; Zion Lutheran, Willmar; the Brooten parish and Scandia Lutheran, Sedan, are cooperating on the project.

FORMER BIBLE SCHOOL STUDENT HONORED BY WHO'S WHO

Janell Ness, a member of Our Savior's Lutheran Church in Thief River Falls, Minnesota, will appear in this year's edition of *Who's Who Among Students in American Junior Colleges*. The annual directory, a listing of campus leaders from more than 600 of the nation's junior colleges, is published, carrying the names of students whose academic standing, service to the community and leadership in extra curricular activities and future potential are above average. Janell is a former student of the Association Lutheran Bible School and is a graduate of Northland State Junior College. She is currently enrolled at Bemidji State College where she is majoring in journalism.



EDITORIALS

THE GUIDING PRINCIPLES

"We accept the Guiding Principles of the Lutheran Free Church as a true statement of our belief in regard to church polity."

Declaration of Faith, III:5

Elsewhere in this issue of **The Lutheran Ambassador** you will find a copy of the **Guiding Principles**. They are also referred to as the **Fundamental Principles**, the **Leading Principles** and the **Basic Principles**, from the Norwegian "Ledende Principer."

The **Guiding Principles** came out of the founding of the Lutheran Free Church in 1897, 75 years ago next year. Dr. T. O. Burntvedt, long-time president of that church, addressing the annual conference of 1937, said, "Inspired by these ideals (the revival and reform movements of Norway), the fathers of our Church began their work in this country, fought their battles, sacrificed their lives, and gave to their children and future generations in the '**Guiding Principles and Rules for Work**' the fruition of

their best scholarship, mature judgment, rich experience, and deep convictions" (**The Lutheran Messenger**, August 1, 1937).

The founders of the LFC were concerned that the freedom of the local congregation be protected. In the presence of those who favored centralized government in the churches, a carryover from the experience in Scandinavia, these men believed the ultimate authority must rest in the local church.

Writing of the first principle ("According to the Word of God, the congregation is the right form of the kingdom of God on earth"), Rev. C. J. Carlsen stated, "This principle implies that synods or other organized groups of congregations are not divinely instituted in the same sense that the congregation is, and are therefore secondary to the congregations. When such denominational bodies serve the congregations there need be no objection to them. But they may never be permitted to displace the congregations or deprive them of their sovereignty or liberty" (**The Years of Our Church**).

The Principles go on to discuss the work and life of the local church and to point out that while the individual congregation is independent it will cooperate with sister congregations to carry out work for Christ that neither can do alone.

The Association of Free Lutheran Congregations was established by congregations which wished to continue in a fellowship where the **Guiding Principles** was the chief document next to the Scriptures and the Confessions. Those initial congregations have since been joined by others who shared the same conviction and saw in the AFLC the opportunity to practice the type of church polity (government) they felt was best, coupled with the desire for "living" congregations (also stressed in the **Guiding Principles**) and a wholesome piety.

The AFLC welcomes others to share in this fellowship and adventure.

WATERS IN THE WILDERNESS

It was on September 6th that the Rev. James Moberg family of Astoria, Oregon, gathered around the breakfast table and read from the lovely devotional book, **Waters in the Wilderness**. There was cause for concern. Daddy Moberg was in the hospital and fervent prayer was raised on his behalf. The devotional was especially meaningful as it was written by Dad and the verse that he wrote on was, "For me to live is Christ."

The devotional was so typical of Daddy. The teacher he referred to in the devotional was in reference to himself, as he so often would tell his class, "Don't lose your center. Paul never lost the center of his life. Even arrest and imprisonment could not shake him." "He even longed to be with Christ." How beautiful! It

was also stated, "We may never reach the heights that Paul did, but it is possible to climb part way up this mountain in our lifetime, after that we shall be in the same heaven where Paul is."

The devotions at breakfast were finished and prayers were raised for beloved Dad in his affliction.

How unsearchable the mind of the Lord and His ways past tracing out!

To think that the Lord worked it so that the very day of his devotional—"For me to live is Christ"—the Lord took Dad home to see his Savior face to face. Remarkable also that on the day of his burial the same text appeared in the devotional book written by Marion Hellekson.

A funeral service was held on Sept. 9th at the Bethany Lutheran Church with Pastor Ray Persson giving the message. Pastor Karl Berg led in de-

votions and gave a short message, as did a son-in-law of Pastor Moberg, Pastor Jim Christiansen. At the request of the deceased, who had planned his funeral, the congregation sang "Amazing Grace" and "O Love That Wilt Not Let Me Go." It was a triumphant service. Pallbearers were evangelical pastors of the area and the deacons and trustees of Bethany were honorary pallbearers. Thanks be to the Lord for His unspeakable gift and the memory of Pastor Moberg.

—Corr.

(Ed. Note: Pastor Persson informs us that Pastor Moberg was a retired Presbyterian minister who has been very faithful in serving the Lord and Bethany Lutheran Church for years. "His passing is a great loss to our congregation.")

(Continued from page 7)

ganize a committee from their church to draw up a constitution. Due to the fact that Mrs. Aini Myking, vice-president, has left the district, Mrs. Emberson of Cloquet, Minn., was unanimously elected to replace Mrs. Myking. A nominating committee, consisting of Mrs. J. C. Eletson, Duluth, Minn., and Mrs. Herman Peterson, of Ontonagon, was appointed to choose nominees for next fall's rally, for president and treasurer. All officers will hold a two-year term and two officers will be elected alternately so that we never have a complete new slate of officers.

Next fall's meeting will be held in Ishpeming, Mich., and the spring rallies will be held in Mason, Wis., and Ontonagon.

Reporters were appointed from the various points to write articles for their respective newspapers concerning the activities of the WMF.

There being no further business, the hymn "We Would See Jesus" was sung, after which Mrs. Sutton of Duluth brought a most interesting Bible study on sin. She said that some say that sin does not exist. However, sin is sin and some make excuses for a transgression of the law by saying they did not know that it was wrong or then that they did not know what they were doing. She also said that the internal cause of sin in man stems from the heart and that we should remember that the wages of sin is death, but the gift of God is eternal life. Mrs. Sutton read a poem in closing.

The afternoon session began with a hymn and devotions by Mrs. Bjorklund of Ishpeming. Marie Peterson then rendered a beautiful solo, "Reach Out To Jesus." The afternoon was spent sharing favorite readings, poems and hymns.

The offering was taken and given to missions.

Pastor Langness of Hope Lutheran Church encouraged us to use the Bible Studies from **The Lutheran Ambassador** during our monthly meeting. He also said that missions will go forward only by total surrender of our hearts and lives to Christ and we all have to be missionaries. America is the greatest mission field of

today and he challenged us with the thought that we should be telling others about Christ. He also spoke to the group on sin, and stressed the fact that even pet sins can bind us with chains and that we are all sinners and are saved only by the grace of God. Pastor Langness closed with a prayer. He then installed our new vice-president.

The rally ended with the Benediction and the group joined in the singing of the Doxology.

Coffee and refreshments were served to all in attendance before they departed for their respective homes.

Virginia Lindrus, Secretary

NEWS FROM SUNBURG LADIES AID

The Sunburg Lutheran Congregation Ladies Aid meets once each month and uses the Bible study found in **The Lutheran Ambassador**. And God has blessed them richly.

In August they met at the Grand Manor Home in Glenwood, Minn., where Mr. and Mrs. George Noyes reside. Mrs. Noyes was the hostess with the assistance of her daughter, Mrs. Stewart Owen. At this meeting the Ladies Aid decided to donate \$100.00 to the AFLC Bible school.

Pastor Marvin Haara is the pastor of Sunburg Lutheran Church.

Cora Tullis, reporter
Brooten, Minn.

(Continued from page 14)

down to a crawl even to see the road.

Finally it let up but the roads were terrible. Jeeps had slid off and hit the banks (all dirt roads here are dug down three or four feet below the surface). Trucks were stuck, if not on the edge, right in the middle of the road, and we had to worm past them without getting stuck.

Later on the clouds rolled back and the stars shone brightly in the pitch black night. Then, all a sudden, a green object blocked the road. We crept to a stop and got out to see. There a pick-up had slipped sideways on a little bridge without rails and had slid off, thus making it impossible for us to pass. The driver was gone. So we had to go back to the last village. There we were told that the only other way out was

on a field road. "FIELD ROAD!!!!" I thought, that's what we had been traveling on, but I was gently informed that we had been traveling on state highways. And when I saw what a Brazilian field road was I realized we had traveled on fairly good roads. The road was all but covered over with leaning elephant grass about 10-12 feet high plus soft mud holes. But finally the Lord saw us through and we continued on through the mud and the muck, ever winding home and finally, as we pulled up, we realized it had only rained a small shower in Campo Mourao. After dropping the boys off and driving into the driveway I offered up a prayer of thanksgiving to God, thanking Him for leading us safely to accomplish His mission. As I stepped out of the Jeep, I heard the roosters crowing, as the first rays of sun started breaking across the sky.

ASSOCIATION PASTOR AND WIFE WILL LEAD LENTEN HOLY LAND TRIP

Have you ever wondered what it would be like to spend part of the Lenten season in the Holy Land? Wholesale Tours International, Inc. has asked Rev. and Mrs. Battleson to be Co-Hosts on a Holy Land Tour to Bible Lands and Athens.

Wholesale Tours International Inc., specialize in group rates and are inviting people from Bagley and the surrounding community to join in this exciting ten-day tour of the Holy Land for just \$649.00 for as little as \$65.00 down and \$28.00 a month for 24 months. This is approximately one-third of what it would cost you to make the same tour individually. Departure date is March 6, 1972, from J.F.K. Airport in New York.

If you are interested in visiting the Holy Land with Pastor and Mrs. Battleson, please write or call: Rev. and Mrs. Dale R. Battleson, Box 58, Bagley, Minnesota 56621, phone 694-6535. You will receive their letter of invitation to join them plus a colorful brochure.

—Bagley, Minn.

Farmer's Independent

(Ed. Note: Pastor and Mrs. Battleson are giving a special invitation to all members of the AFLC to join them in this tour.)

12. What is often forgotten about the length of our lives? (verses 14-16, I Sam. 20:3, and Ps. 31:15)
13. What are three conditions mentioned in verses 17 and 18 which must be met before we receive the mercy and love of the Lord?
14. Just how powerful is God's kingdom? (Rev. 12:11 and 20:10, 15)

In the book of Job (1:11-12) even Satan had to get permission from God before he could send calamities and afflictions into Job's life. What a comfort to know, in our day of nuclear weapons, that God is still in control of the world.

15. What type of obedience to God can we learn from the angels? (Matt. 6:10; I Pet. 3:22)

It is interesting to note how many times angels have been sent from the Lord to earth in order to do some special work for the Lord. An angel was sent to Daniel in a time of crisis (Daniel 10). Also an angel met Moses at the burning bush with a message from the Lord (Acts 7:35).

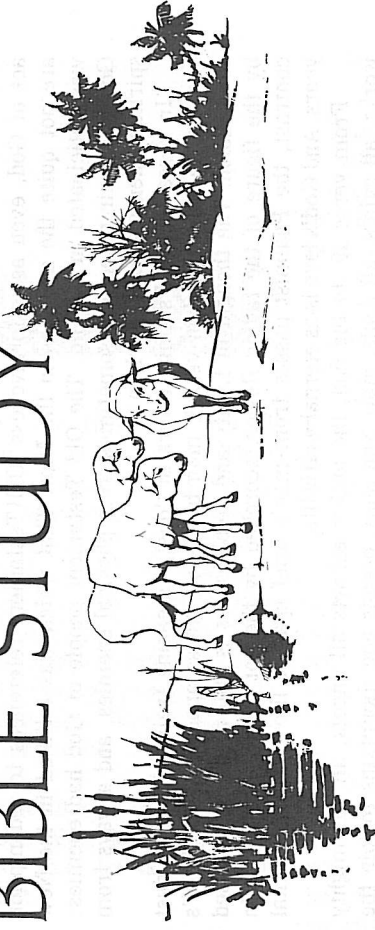
16. From whom can come the greatest praise rendered to God today? (Ps. 111:1, Ps. 145:1)

One soul on fire with the love of God may set the whole universe ablaze. "Then they that gladly received His Word (spoken by Peter) were baptized, and the same day there were added unto them about three thousands souls." (Acts 2:41)

There is singing up in heaven such as we have never known,
Where the angels sing their praises to the Lamb upon the throne;
Their sweet harps are ever tuneful,
And their voices always clear,
Oh, that we might be more like them
When we serve the master here.

Holy, Holy, is what the angels sing,
And I expect to help them make the courts of heaven ring;
But when we sing redemption's story
They will fold their wings,
For angels never felt the joy
That our salvation brings.

WMF BIBLE STUDY



Psalm 103

November, 1971

THANKS BE TO GOD

"This Psalm contains such a complete revelation of the mind and heart of God that if we had only this Psalm we could learn to know Him, and knowing Him we would trust Him so completely that our praise would be unceasing" (Spurgeon).

The word "bless" means to "speak well of God." Only the person who has been reconciled to God by Christ is in a position to bless God. The Christ-rejector will always be afraid of God and certainly not grateful to the Lord. One such unbeliever once said, "All I have accumulated in this world has been obtained by the hard work of these two hands." He had completely overlooked the rain and the sunshine sent from the Lord, as well as his own health and ability to work.

"Thanks-living" is a way of happiness. One of the happiest people I know lives in a humble home without modern conveniences, yet her close fellowship with the Lord and her appreciation of the simple things in life have made her life one of continuous overflowing love and praise.

Some of the blessings mentioned in this Psalm are: **forgiveness**, which brings peace with God, access to God and assurance of salvation. Thus the soul is brought into harmony with God and opened to receive the other benefits. The **Health** may refer to soul-health. We speak of a "sin-sick soul." Release from guilt may also bring healing of the body. Wherever there is healing, the Lord is the healer. It is He who has given to medical science the knowledge, skill and drugs which heal the body. Without this help, He can also heal when that glorifies Him. **Redemption** is mentioned as a continuous act of God, even as is forgiveness. Old Testament references to redemption are not quite the same as in the New. That which was fulfilled in the New was anticipated in the Old. The Old Testament people of God had enemies: God was their redeemer, sometimes from physical enemies, and always from spiritual enemies (Edna Carlson).

In verse 14, the Psalmist refers to "dust," meaning frailty. Made of dust and fragile as an earthen vessel, man by his weakness appeals to the Lord's compassion. The thought of frailty and helplessness is still further impressed by the figure of the fading flower, scorched by the hot desert wind. But, in contrast, the Psalmist passes from man's brief span of life to God's eternal years. And God's love is as eternal as His life.

From verse 19, to the end, the author exhorts all angels, all His mighty works, all saints, all souls, stars and suns, oceans and mountains to join the "Hallelujah Chorus" in praise to the King of kings and Lord of lords.

Choose a favorite verse and memorize it.

1. When should we bless the Lord? (Ps. 34:1, Ps. 104:33)

a) Why is this often difficult to do?

2. What causes us to forget His blessings? (Rev. 3:17, 18; Rev. 2:4)

3. Which blessings are more important, material or spiritual, and why? (Job 19:25-27)

4. Name five blessings as recorded in verses 2-5.

5. Why is it often possible that healing of the soul can also bring healing to the body? (Prov. 17:22 and Jn. 5:14)

There is a "rest for the people of God" and how we need to spend time alone with the Lord and draw from His strength and calmness. Because of the fast pace of living, excess tension may cause illness to the body. As Vance Havner once wrote, "'Come apart' for a quiet time with the Lord before you 'go apart' because of hectic schedules."

In Isaiah 40:31, we read, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

6. How did the Lord redeem the oppressed Israelites at the time of Moses? (verse 7, Heb. 11:29, Ex. 14:13)

God makes His **plans** known to the inner circle of the saints; the ordinary congregation learns only His **doings**.

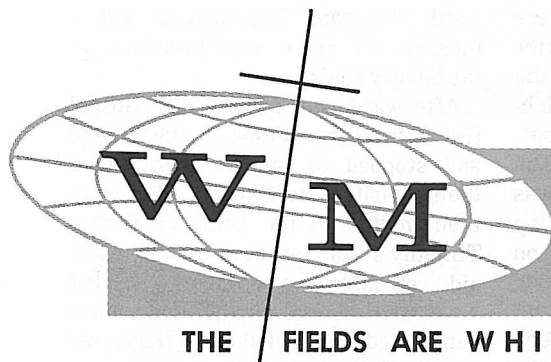
7. Have you had some personal experience with the Lord in which He asked you to do something unusual in the work of His Kingdom?

8. Of what are **Egypt** and also **Canaan** a type in the spiritual experience? (Jn. 2:15, Josh. 5:6, Col. 1:5)

9. Why does the Lord chide or rebuke us? (verse 9, Heb. 12:5-9, II Pet. 3:9)

10. How far is the east from the west in the removal of our transgressions? (Heb. 8:12)

11. How does the Lord pity them that fear Him? (I Kings 19:5 and Job 42:10)



WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

MISSION ACCOMPLISHED

by Missionary Connely J. Dyrud

Walking into the house thoroughly exhausted, covered with mud, eyes red and bloodshot, feeling as if they were filled with sand; on seeing me my wife blurted out in a worried tone, "It's 3:30 a.m.! What happened?" I replied that it would be a very long story to tell at this time of the morning and I needed some rest very badly. "Let's thank the Lord we're home safe and sound and the mission has been accomplished."

The next morning at the breakfast table I relived the nightmarish struggle the Lord had guided us safely through. My wife was well aware of the problem out in the little village of Alvorada. Out young mission church is barely a year old there and the January floods had destroyed the bridges to that little town and the high waters kept us from fording the river, so our hands were tied.

We hadn't heard a word from them by mail either (mail travels very slow out in the interior). We prayed much about the situation and finally we received a letter telling us the work was still being carried on faithfully by Senhor Timothy, a national layman, but he was getting "desanimado" (discouraged) because Sunday School supplies were running out and we, the missionaries, weren't able to be out there to help with the work.

We were very happy to receive the news that the work was being carried on in our absence but with the Sunday School supplies running out, we had to get out there. So we had to figure out some other route to get out there. We were given many suggestions by the nationalists but the routes suggested were all ex-

tremely long and the roads very bad. Finally we settled on the route with the supposedly best road and a bridge. The route was about 60 miles further, all on rough, rocky dirt road with many hairpin curves. (The normal route we took before was only about 50 miles by way of Iretema, our other church.) The big day finally came, Sunday, March 14. We packed the Jeep with supplies and took along two nationalist Bible school students, one as a guide. He had lived in the new area where we were going to travel through and the other was going to help out with the preaching, and also Halvor Knapp, to supply us with music.



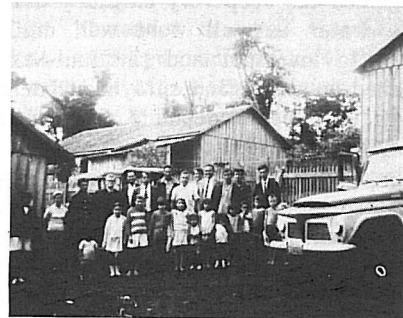
The little Sunday School children were happy to receive new supplies. Lay Pastor Timothy is shown standing in the doorway of our makeshift chapel in Alvorada.

We left at 7:30 a.m. The sun was shining brightly, and hot. The day looked promising for us. I silently prayed as we started out, thanking God for giving us a good day for traveling and also asking Him to guide us and protect us on our journey. As we journeyed along we disseminated some 500 Gospel tracts to passersby walking along the road. The people were hungry for the True Gospel as they walked to the Catholic Churches for mass. Finally, at 9:00, we came to a very nice, good-sized

town named Barbosa Ferraz. There we stopped, gassed the car up and asked information about the roads ahead. We were told they were all good, so we continued on and finally we came to a large river that didn't have a bridge but it had a ferry. We drove on the barge and the owner of the ferry propelled us and the Jeep across by arm power. His whole family lived right there on the little ferry boat that was open for business 24 hours a day, seven days a week.

As we traveled along, singing and praising the Lord, we passed by cotton fields and coffee plantations. Finally, at noon, we stopped at another good-sized town, Ivaipora, for a quick sandwich, in order to be at Alvorada at 2:00 p.m., with still some distance left to go. As we went on again, the road became progressively worse. With just a few miles left to go, we stopped at the last village before Alvorada and asked about the road and bridge ahead.

We were told that all was "good ahead," so we continued on until we came to the big cement bridge and with amazement we found the bridge washed out. Then we asked the people who lived right there when the bridge went out. They told us, "Oh yes, the bridge had washed out in January when the others had gone out." With shock, disappointment and near rage we gazed at the washed-out bridge and thought how we had traveled six hours and all that distance over rough roads just to find that four miles from Alvorada we were stopped short. I prayed again, asking the Lord why He had led us on such a "merry goose chase," just to have to turn around and go back with nothing accomplished. It seemed as if Satan



Some of the people of the congregation were still there when we arrived, even though many had left. Lay Pastor Timothy is standing to the left of Pastor Dyrud.

had accomplished his mission and he was standing on the crumbled pieces of bridge abutment laughing hilariously at us. It was just too much!!

We asked the men nearby if it was possible to ford the river there. They said that a few yards down, away from the bridge, it was possible but very treacherous. The current was swift and the stone path under water was narrow and if the Jeep slipped off it was deep. I asked the boys if they wanted to ford it or go back as failures. They seemed a bit hesitant, swallowed hard, but said if I was fool enough to try, they would go along. It was two o'clock. The services had already started as I sent one of the students to roll up his pants and mark the supposedly rock road under the muddy water while Halvor and I put the chains on the tires. The people started to gather to watch this episode of fording the river. As the Jeep lumbered down the bank one by-stander came running up and gave us last minute instructions: drive straight ahead for three-fourths of the distance then veer to the right for the last stretch and



I am easing the Jeep out into the river, trying to stay on the stony road under the surface.

up the bank on the other side. With a prayer and hands wet and clammy, I guided the Jeep very carefully into the water and all went well until I hit a low spot and the fan belt picked up water and sprayed it back over the plugs and points. The Jeep coughed to a halt. We got out and wiped off the plugs and points and it started up again with a little hesitation. But then as we crept along I didn't turn right quick enough and the Jeep lurched sideways and plunged deeper into the water. The water gurgled into the Jeep as the engine coughed out. We wiped the plugs and points off again and got

the Jeep going, only to find we were hung up on a rock. The water was gushing into the Jeep and the exhaust pipe was under water belching and chugging like a motorboat. Now we were in a tough spot. The wheels only spun. The engine was taking in water. As we looked up we saw more people lining up on the bridge ruins to get a "ringside seat." Offering up a prayer and with a great push from the boys the Jeep slid off the rock and I cranked the wheel back on the watery path as the Jeep limped out of the river. Stopping again, we spied a good-sized fish that had gotten caught in the Jeep bumper during all the commotion in the river. So, being thankful to be out of the "drink" safe and sound again, we give the fish to a little boy sitting on the bank fishing, because he hadn't had any luck that day! With a big smile he accepted the prize. Then, as we wiped the plugs and points off once again one of our students told us that whenever his dad (a taxi driver) crossed the river with his Jeep, he always took the fan belt off. Then the water wouldn't spray over the plugs, thus keeping the Jeep moving without stopping in the water. Trying to be calm and collected, I asked him nicely, "Why didn't you tell me that before we entered the river. Then this watery trip across the river could have been so much quicker, with half the problems." But one thing I'm learning well in Brazil is **PATIENCE PLUS**.

Taking the chains off and cleaning up a bit, we climbed back into the Jeep and headed off to Alvorada thanking the Lord for giving us victory over a near defeat. When we finally arrived there, the afternoon service was over and many of the people had gone home, but we couldn't let this defeat us. So we set up our amplifier system and had an open-air meeting right in the middle of the little village. The whole little village of about 150 persons sat out in the dirt streets to listen to the Gospel. Our church members beamed from ear to ear and Senor Timothy the layworker, was overjoyed that we had finally made it with supplies.

We all sang a joyful song to the

Lord. We sang His praises and a message of truth was preached to the hungry souls.

Afterward, we passed out Gospel tracts to every person in the village and stopped to talk to them about their spiritual well-being. We were then invited to the home of Senhor Timothy's son for cookies and Kool-aid. (Wouldn't you know it, but American commercial products have penetrated many of these villages before the Gospel.)

At six o'clock, after much fellowship and jubilation, we climbed back into the Jeep to make the rough trip home. We headed down to the river from the opposite direction to see if the water had receded enough to cross over the old way (shortest way home). But as we headed toward the river the rains hit us hard and they came from the direction of upstream, so by the time we got to the river it had already risen way beyond the depth of the Jeep. So we turned around and went back toward Alvorada. Now it was getting dark and raining hard and I knew we could never cross the swelling river at night where we had crossed in the afternoon, so we asked some people along the way if there was any other way back to Campo Mourao? There was a bridge that had just been built but it was much further away. We headed out in that direction, not knowing if that bridge was knocked out or still standing, but after a long while we arrived and found the nice new bridge still standing and in good shape, which we thanked the Lord for. We stopped for a sandwich at 8 and the rains became progressively worse. The packed clay roads became like grease. We soon came to a hill and couldn't get more than half way up. We just spun sideways and didn't move. A truck was in the same boat as we. He was just spinning, too. So we put our chains on with a letdown feeling, realizing that we had close to 50 miles left on dirt road and with chains on our time would be twice as long. But there was no other way. So with the chains on we kept moving along at 10 to 15 MPH without slipping. The rains got worse and worse and at times we had to slow

(Continued on page 10)

CHURCH-WORLD NEWS

NORWAY BISHOP ATTACKS CHURCH "ESTABLISHMENT"

Bjorgvin, Norway—(LWF) A sharp attack on the church "establishment" was issued here to a biennial youth convention by Bishop Per Juvkam of Bergen.

Declaring that the state-church system urgently needs revisions, the bishop told the 124 young delegates: "Do not trust the political parties ... You must yourself take responsibility for the future of the church."

The prelate stated that his own experience as a church leader had been unsatisfactory, that state church officials have not shown a genuine understanding of the work of the church and that political parties have not lived up to their expressions of support.

"The critical function of the church in society cannot be executed," Bishop Juvkam said, "if the church identifies itself with certain political ideologies or a specific system.

"If the church exercises its critical function correctly, it will become dangerous for all political ideologies. The Gospel must judge all human work, also the political systems."

The bishop also maintained that "if you take your Christianity seriously, you have nothing to fear in Communism." In this context he referred to a controversy in Stavanger, where three students at the Norwegian Missionary Society Seminary have placed their names on a joint municipal election ballot with members of the Communist Party and a leftist dissident socialist group.

The Stavanger students have made it clear that they don't accept the Marxist-atheistic ideology of the Communist Party but that they share social concerns on a local level.

At the youth meeting here, Bishop Juvkam also agreed with the young questioners that many church rites such as baptism, confirmation and marriage often are being misused as civic service institutions.

Another main speaker at the meeting was the Rev. Gunnar Stalsett, general secretary of the Church of Norway Council on Foreign Relations.

He similarly called for a revision of church-state relationships, as well as re-structuring and the possible merger of the many inner and foreign mission organizations within the Church of Norway.

LUTHERAN EDITORS OPPOSE BOOST IN POSTAL RATES

Philadelphia—(LC)—A series of rate increases proposed by the new U.S. Postal Service drew solid opposition here from Lutheran editors on the grounds that religious non-profit publications using second class mailing "will be particularly hard hit."

Pointing to the threat of a three-fold boost in postal costs within a ten-year period, the editors said that such an increase "would have the effect of shutting down or severely curtailing such publications."

In a resolution adopted at the 58th annual meeting of the Lutheran Editors' and Managers' Association, the editors asked their church bodies, the Lutheran Council in the USA, and other interested agencies to intervene in their behalf.

Specifically, they urged that the appropriate members and committees of Congress be requested "to provide the means by which the Postal Service may enable non-profit publications which serve the public to receive a substantial reduction of rates for their non-advertising portion."

The managers' section of the association voted to experiment with a permanent site for future annual meetings and announced that sessions will be held in Chicago.

The program at the meeting here, Sept. 21-22, focused on various aspects of community. Louis I. Kahn, noted Philadelphia architect and city planner, discussed the subject in relation to architecture; Dr. Samuel Laeuchli, professor of religious studies at Temple University, on the university; Dr. O. Frederick Nolde, retired director of the Commission of the Churches on International Affairs, on the United Nations and world affairs; Del Earisman, professor of English at Upsala

College, on youth, and Hardy Williams, a member of the Pennsylvania Legislature, on social issues.

FIRST CHINESE INSTALLED AS SEMINARY PRESIDENT

Hong Kong—(LWF)—Dr. Andrew Hsiao, 45, was installed here in mid-September as the first Chinese president in the almost 60-year history of Lutheran Theological Seminary.

A former student and now a professor at the Evangelical Lutheran Church of Hong Kong school, Dr. Hsiao also serves as a member of the Commission on Church Cooperation of the Lutheran World Federation.

In his installation address, the new president stressed that theological needs of the church "are determined by the needs of society." Also noting increasing indigenous direction of theological institutions, he at the same time cautioned against either unquestioned acceptance or outright rejection of western ideas.

Dr. Hsiao additionally cited the proliferation of theological training schools in Hong Kong and called for more and more cooperation among seminaries.

CITIZEN TASK FORCES URGED ON ALL GOVERNMENT LEVELS

Luray, Va.—(LC)—The creation of citizen task forces which would work with all levels of government was proposed here at a three-day Lutheran Seminar on the Church and National Life.

Dr. Gerhard Krodel, a New Testament professor at the Lutheran Seminary at Philadelphia, told seminar participants that the task forces would be made up of volunteers and would be charged with the study of specific problems.

Such a step, he continued, would help assure effective dialogue between the government and the citizenry at the federal, state, and municipal levels.

The theologian held that the government, in any fast-changing society, must make more use of dialogue and

participation in the exercise of its authority if it wishes to be effective.

While stressing that "the exercise of authority must be authentic but not authoritarian," he held that "citizens should have the maximum amount of freedom within strictly enforced limits."

At the same time, he expressed belief that many citizens would be happy to learn more about a particular problem through volunteer work on a task force and that many government officials would welcome such assistance.

"If we do not want revolution then we have to go through the painful,

slow process of education, dialogue, and discussion," he said.

Despite the knowledge explosion, rapid technological change, and the emergence of new forces which produce breakthroughs in science and politics, he contended, there is a "widespread feeling of unease" throughout the nation.

After calling attention to an atmosphere of fear and uncertainty, he spoke of the dangers of the abuse of authority.

That condition, he suggested, is often a temptation for those in authority whenever they sense uneasiness and frustration in the nation and they, too, become fearful and uncertain.

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